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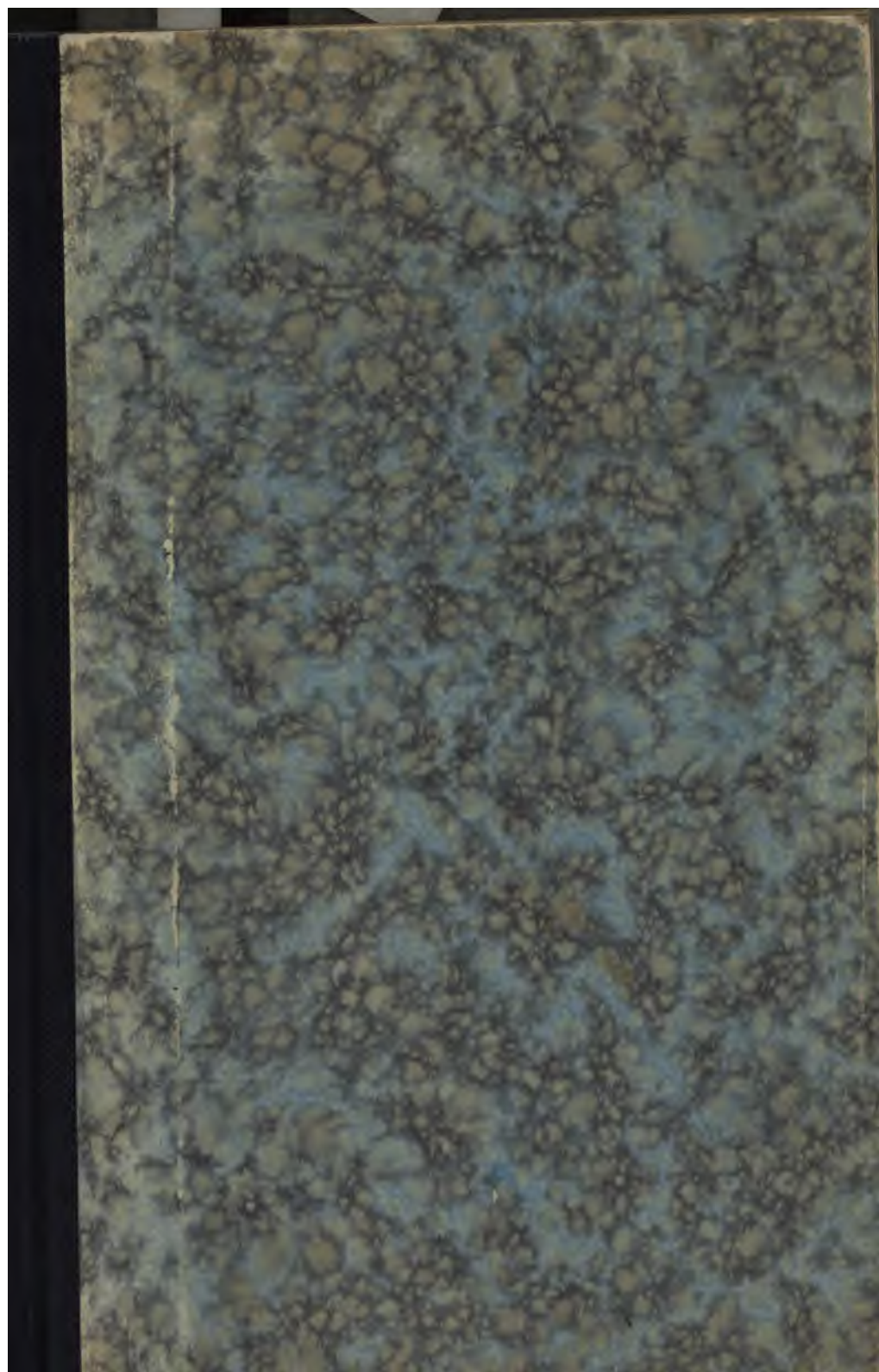
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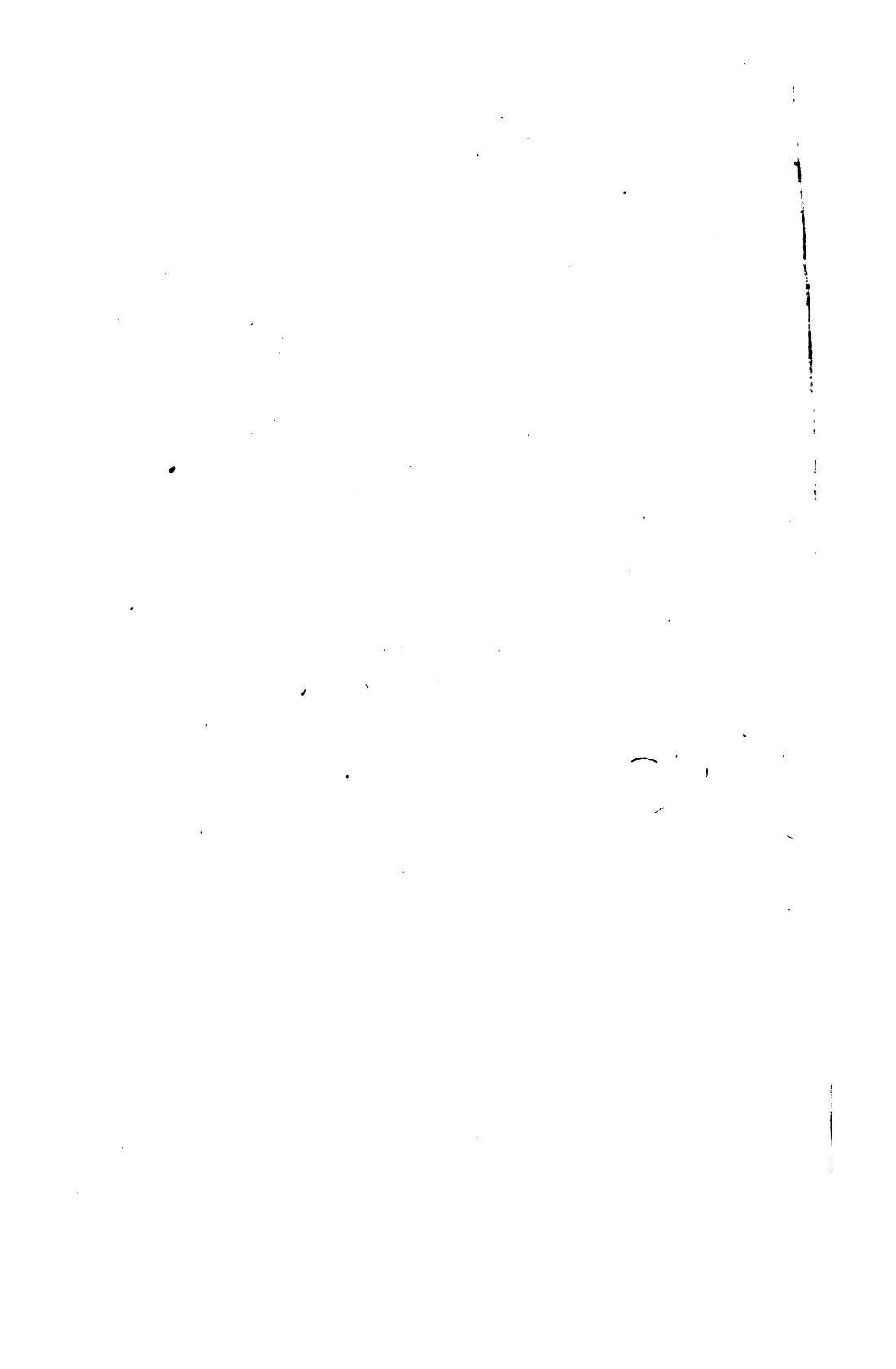
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NOTES  
ON  
EGYPTIAN STELÆ,  
PRINCIPALLY OF THE  
EIGHTEENTH DYNASTY.

BY  
E. A. W. BUDGE, M.A.



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# NOTES ON EGYPTIAN STELÆ,

PRINCIPALLY OF

## THE EIGHTEENTH DYNASTY.

By E. A. W. BUDGE, M.A.

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THE custom of the ancient Egyptians of erecting sepulchral stelæ in honour of their deceased kings, nobles, persons of rank, relatives, and friends, has proved a most valuable aid to the modern student of the Egyptian language. It has enabled him to learn much of the social life of the Egyptian which would otherwise have passed away in oblivion and forgetfulness.<sup>1</sup> Though perfectly true that the formulæ are much the same in many of their monumental tablets, still it is equally true that something may be learned from each and every one, either about the religion, or life, or deeds of the ancient Egyptians. This is my apology for the few notes which I have put together in this paper on the sepulchral tablets of Next-Ames, Thothmes, Remâ, and Ames-mes. Before going farther, however, I am bound to express my gratitude to Dr. Birch and Mr. Le Page Renouf for their generous assistance so freely rendered to me in the preparation of this paper, and to offer them my sincerest thanks.

<sup>1</sup> See Dr. Birch's account of the characteristics of the tablets in various dynasties, in *Trans. Soc. Bibl. Arch.*, Vol. VIII, pp. 144 and 145.



The first three stelæ belong to the XVIIIth, and the last to the XIXth dynasty. Of Next-Âmes we have two stelæ: one is preserved at Berlin,<sup>1</sup> and is dated in the fourth year of the reign of Âi, while the other stands in the Museum of the Louvre.<sup>2</sup> The date of this latter is effaced. Each of the tablets of Next-Âmes is rounded at the top, and two pedestals are represented on each, with Anubis upon them. They face each other, and over each is an *ut'at*; above the head of each are  *âp uat*, "opener of the roads." At the back of Anubis, on the right, are  "north, lord of Abydos," and the signs for "altar of incense." The same signs are repeated on the left side, save that  "south," takes the place of . The stelæ of Next-Âmes were made in the reign of Âi, towards the close of the XVIIIth dynasty. In one tablet Next-Âmes says that he was the "superintendent of works in the temple of Âi, prince and first prophet of Âmes and Isis." In the other he is called "superintendent of the double storehouse of all the gods in Takahti and the god Âmes in Xenti"; also "first prophet of Âmes and Isis in Âpu" (Panopolis). It is clear that he was a man of the highest rank under king Âi,<sup>3</sup> and the inscription represents him as holding some of the highest positions in the land. In each stele the prenomen and name of the king have been erased. According to Brugsch,<sup>4</sup> Âi was the husband of Tii, the nurse of king xuenâten. He was raised from dignity to dignity, becoming "master of the horse," and "royal scribe." He was a follower of the cult of Âmen, and appears to have been a priest in the temple of this god before he was raised to the throne.<sup>5</sup> He honoured the priests of the god in a distinguished manner,

<sup>1</sup> For the text see Lepsius, *Denkmäler*, iii, 114 i; it was partly translated by Brugsch in the "Deutsche Revue," vii, p. 73.

<sup>2</sup> For the text compare Prisse, "Monuments," pl. 17, and Sharpe, "Egyptian Inscriptions," pl. 106.

<sup>3</sup> Among many other high offices, he held the post of "fan-bearer to king Âi." Birch, "History of Egypt," p. 111.

<sup>4</sup> "Egypt under the Pharaohs," Vol. I, p. 461.

<sup>5</sup> Wiedemann, "Aegyptische Geschichte," p. 404, et seq.

and his wars north and south must have added many substantial victories to Egypt. The prince of Cush, Pa-ur, sent him presents as a mark of his (Āi's) supremacy, and he is represented on the walls of the rock grottoes at Shataui with this prince at his side praying to various gods.<sup>1</sup> The "godly father" Āi prepared for himself a tomb in the Biban-el-Moluk, to the west of Thebes, in the mountains. His tomb, and the granite sarcophagus in it, have been preserved to this day. The following are rather free renderings of the inscriptions of Nεxt-Āmes; those printed under the text are more literal:—

NO. I.

PRISSE, "MONUMENTS ÉGYPTIENS," PLATE 17.

*Translation.*

1. Dated the 1st day of the . . . . . month of the spring of the . . . . . year of the Majesty of Ḥar Rā, the powerful bull, the saffron diademed, the lord of the two crowns, the supremely mighty, the destroyer of the Asiatics, the golden hawk, the creator of the two earths;
2. king of the north and south, chief of the nine bows, Rā-ḫeperu-āri-māt, son of the Sun, proceeding from his belly, lord of diadems, godly father Āi, god, ruler of Uast, Osiris, lord of Abydos beloved, giving life.
3. May . . . . . south and north, and Anubis upon his hill grant to me glory in heaven, power upon earth, and triumph in ḫer-neter. May they grant that I go in and come forth from my tomb,
4. that my majesty refresh its shade, that I drink water from my cistern every day, that all my limbs be solid, that the Nile
5. give me bread and flowers of every kind at the season, that I pass over the length of my land every day without ceasing, and that my soul
6. may light upon the branches of the trees which I have planted. May I refresh my face beneath my sycamores, may I eat bread of their giving,

<sup>1</sup> Lepsius, *Denkmäler*, iii, 114 e-h.

7. may I have my mouth wherewith I may speak like the followers of Horus, may I come forth to heaven, may I descend to earth, may I be not shut out upon
8. the road, may there not be done to me what my *ka* execrates, may my soul never be captive, may I be in the midst of the obedient, among the faithful.
9. May I plough my fields in Sexet-Āaru, may I attain the "Field of Peace," may one come out to me with jugs of beer and cakes,
10. the cakes of the lords of eternity, may I receive my slices from the joint upon the table of the great god; I the *ka* of Next-Āmes, first prophet of the god Āmes.
11. He says: I have done the behests of men and the will of the gods, wherefore I have given bread to the hungry, and I have satisfied the indigent. I have followed
12. the god in his temple, my mouth hath not spoken insolently against my superior officers, there hath been no haughtiness in my step, but I have walked measuredly<sup>1</sup> (*gradatim*), I have performed the law beloved by the king.
13. I understood his commands, in my place I watched to exalt his {<sup>souls</sup><sub>will</sub>}, I rose up for his worship every day, I gave my mind to what
14. he said without ever hesitating at what he determined with reference to me, I took uprightness and fairness, I understood the things about which I should keep silence.
15. The lord my king refreshed and favoured me for my well doing, he saw that my hands were vigorous through my heart, he advanced my seat exceedingly, he placed me in the council chamber, me,
16. the *ka* of Next-Āmes, triumphant, the superintendent of the prophets of the lords of Āpu. Says he: O ye living upon earth, living for eternity, enduring for ever, ye priests

<sup>1</sup> As to the abhorrence with which Orientals looked upon a haughty walk, see *Isaiah iii, 16* : בְּנוֹת צִיּוֹן . . . . . הָלָלוּ וְשִׁפּוּף חֶלְכָּנָה וּבְרָגְלֵיהֶם חֶעֱפָסָנָה :

17. and ministrants of Osiris, everyone learned in divine traditions; when ye enter my sepulchre and pass through it, do ye utter your prayers by my tablet, and do ye proclaim my name without cessation in
18. the presence of the lords of law. So may your gods favour you, and may ye transfer your dignities to your children after a full old age, provided that ye say,
19. "May Osiris grant a royal oblation to Next-Âmes, lord of fidelity, superintendent of works in the temple of Âi, prince and first prophet of Âmes and Isis. May his memorial abide in the seat of eternity."

No. II.

LEPSIUS, "DENKMÄLER," AB. iii, 114 i.

*Translation.*

1. Dated the first day of the fourth month of the spring, in the fourth year of the Majesty of Ḥar Rā, the powerful bull, the saffron diademed, the lord of the two crowns, the supremely mighty, the destroyer of the Asiatics, the golden hawk, the just ruler, the creator of the two earths,
2. the king of the north and south, the chief of the nine bows, lord of the two earths, Rā-ḫeperu-âri-mât, son of the Sun, proceeding from his belly, beloved by him; lord of diadems, the godly father Âi, god, lord of Uast, Osiris lord of Tasert, beloved, life giving.
3. May Âmen Rā, lord of the thrones of the two earths, Ptah Socharis, Osiris, Un-nefer, lord of Rustau, grant a royal oblation. May they grant sepulchral meals, oxen, ducks, and linen bandages, thousands of all good and pure things, thousands of all sweet
4. and choice things, the gifts of heaven, and the products of the earth, which Nile brings forth from his caverns. May they grant the breathing of the delightful breezes of the north wind,
5. the eating of bread, the gathering of flowers, and the receiving of food in felicity from the produce of the Sḫet Âaru. May I walk

6. over the everlasting road of the genii, the spirits and the noble ones, making whatsoever transformations I please among the followers of Un-nefer and the going in and coming forth from *ḫar-neter*.
7. May my soul be not turned back when it wishes to come forth, may it come forth as a living soul, may it drink water drawn from the depths of the river, may it receive
8. the cakes of the lord of eternity, may it come into the presence every day, on the festival of the new moon, on the festival of the month, on the festival of the sixth day, on the festival of the half month, on the festival of Uaka, on the festival of Thoth,
9. on the festival of the rising of *Âmes*, on the festival of the rising of Sothis, on the festival of the great heat, on the festival of the little heat, on the festival of the altar, on the festival of the receiving of Nile water, and all festivals of Osiris at the beginning of the seasons
10. of the lord of the gods. Adoration to *Râ* when he shines, who is worshipped when he sets in the land of Life, breathing the air coming from the horizon; the full breeze of the north wind coming
11. upon both sides when his name is proclaimed. Let his two hands be put down upon oblations, provisions, and sepulchral offerings when he is invoked, may water be received by the hands of the *ka* minister.
12. Let him have possession of bread, let him have possession of beer upon whichever table his *ka* pleases, let him eat bread upon the altar of *Neb-er-t'ra*, and upon the table of the lords of eternity.
13. May pure food be given to him from the bread of Un-nefer, may he go along in the boat of *ḫar-neter* to the lands of
14. the *Seḫet Âaru*, may he open up the roads, may he open up the ways, may he follow Socharis in Rustau without being turned back
15. at the door of the *Tūat*, may he take his fill of wine and *milk there*, may he receive ointment, unguent and











- stibium which rejoice the heart, may he receive clothing and
16. linen bandages, he, the *ka* of Next-Āmes, triumphant, the superintendent of the double storehouse of all the gods in Takaḥti and the god Āmes of ḫenti, and first prophet of Āmes and Isis in Āpu, who gives
  17. divine oblations to the gods, and sepulchral meals to the spirits in the presence of A.U.S.,<sup>1</sup> king of the north and the south, Rā-ḫeperu-āri-māt A.U.S., may he be established and made to increase like the
  18. heavens, and may he be renewed like the god Āmes,<sup>2</sup> praying all the gods that he the actual *suten rex* Next-Āmes may enjoy health for millions of years. He says:  
O ye gods who are in heaven, O ye gods who are on
  19. earth, O ye gods who are in the Tūat carrying along Rā and conveying the good god to the western horizon of heaven, may my words be carried to you
  20. as the prayers of a servant to his lord, may I who am agreeable to the sovereign, the king upon earth, be favoured. May Osiris grant that I may rest in my eternal seat, and that I may join . . . .

<sup>1</sup> *ānḫ ut'a snab.*








<sup>2</sup> The god's name usually written  is here spelt out phonetically.

## No. I.

PRISSE, "MONUMENTS ÉGYPTIENS," PLATE 17.




1.          

renpit . . . . . sat hru I xer hen en Her Rā  
year . . . . . day one of the majesty of Har Ra

ka      next      tehent      xau      .....      xerp      pehpeh

bull      powerful of saffron diadems { lord of two crowns }      supremely mighty

				
ter	Sati	Her nub	heq	māt
<i>destroyer of the Asiatics</i>				
<i>hawk golden</i>		<i>ruler of justice</i>		

s - xeper    taiu                  2.    suten net    heq    petet    IX  
*creator of the two earths*    { king of the } chief of the bows nine  
                                        { north and south }


<sup>1</sup>

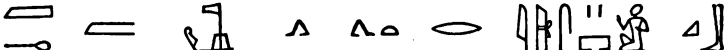

Rā-*ḫeperu-āri-māt,*      se Rā en      *ḫat* - ef      neb  
 Rā-*ḫeperu-āri-māt,*      son of the Sun of      belly his      lord of


**xau nutar atf Ai nutar heḫ Uast Asar neb Abtu**  
*diadems divine father Ai god ruler of Uast Osiris lord of Abydos*


3.   
meri    ta    ānḫ                  resu    meḥt    Ānpu  
*beloved giving life.*                  south north Anubis


<sup>1</sup> Erased on the tablet.

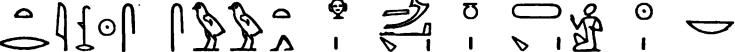
  
 ḥtep tu-f tā-sen xu em pet usr em ta  
 upon hill his may give they glory in heaven power in earth

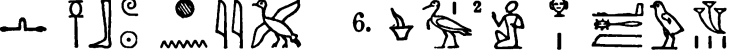
  
 māxeru em xer-neter pert āk er ās-ā qeb  
 triumph in xer-neter going in coming forth to tomb my, may refresh

4.   
 ḥen-ā šuit-ef surā-ā māu em  
 majesty my shade its, may drink I water from

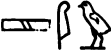

  
 še-ā hru neb rut āt-ā neb tā-na  
 tank-my day every, may be solid limbs my all, may give me


  
 Hāpi ta ḥotepet renpit neb  
 Nile bread flowers all

  
 trā-s suut ḥer mā nu ta-ā hru neb  
 at season its, passing over length of land my day every





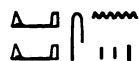
  
 ān ābu xeni ba-ā ḥer āxamu  
 without ceasing, that may alight soul my upon the branches






  
 nu men ār-na-es sequebeb-ā ḥra xeru  
 of the trees made have I it may refresh I face (my) beneath







<sup>1</sup> Brugsch, "fruit." But see  and  Pyramid of Unas, line 558.




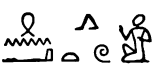



<sup>2</sup> Prisse, .





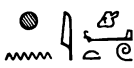









 nehat-à    
  àm-à    
  ta    
  en    
  tātā-sen  
*sycamores my, may eat I bread of giving their,*

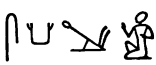

7.  àu-nà    
  re-à    
  t'etiu-à    
  àm-f    
  mā  
*let there be to me mouth my that may speak I with it like*

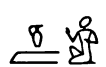




 šesu    
  Her    
  per-à    
  er    
  pet    
  ha-à  
*followers of Horus, may come forth I to heaven, may come down I*

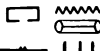

 er    
  ta    
  àn    
  s'enātu-à    
  ɣer    
 8.  uat    
  àn  
*to earth, not may be shut out I upon the road, not let*



 àru    
  šentet    
  ka-à    
  àn    
  ɣenātu    
  ba-à  
*be done what execrates genius my, not let be captive soul my,*


 unn-à    
  em    
  qab    
  ɣesi    
  emmā    
  amɣiu  
*let be me in the midst of the obedient among the faithful,*


9.  seka-à    
  aɣet-à    
  em    
  Sexet-Àaru  
*may plough I fields my in Sexet-Àaru,*

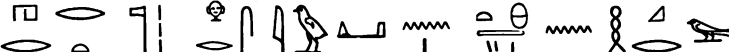
 ɣnum-à    
  sexet ɣotepet    
  pertu-nà    
  ɣer    
  tes  
*may attain I the "Field of Peace," let one come out to me with jugs*

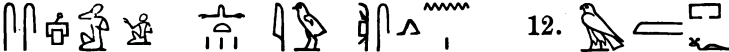

 10.   
 pasen                      em    sennu    nu    nebu    heh    sešep-à  
 and cakes,                with the cakes of lords of eternity, may receive I



   
   
 sébu-à                      em    ur    en    aufu    her    xaut  
 slices my                      from the joint                      upon the tables

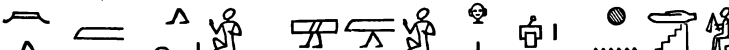
  
 ent nutâr āa    en ka    en nutâr    hen htep    en Ames  
 of the god great, to the ka of prophet first of Ames,

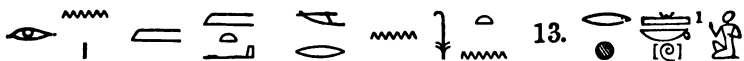
  
 Next-Ames                      t'et-f    au    ârnâ    hesest    ret  
 Next-Ames.                      Says he: done have I behests of men and

  
 hereret nutârû heres au tã-nâ ta en heqr  
 the will of the gods; wherefore given have I bread to the hungry,

  
 sesau-nâ                      âtet    au    ses-nâ                      nutâr em pa-f  
 satiated have I the indigent, followed have I                      god in house his

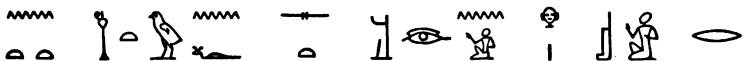
  
 ân                      āa                      re-à                      em                      šenit                      ân  
 not hath magnified mouth my against superior officers, not is

  
 peṭ    em    nemt-à                      šem-à    her sa                      xent  
 there stretch in stride my,    walk I according to measure,



  
 ār-nā em māṭ mer en suten 13. rex-kuā

done have I law beloved by the king,


knew I


  
 entet utu-nef set res-nā ḥer āst-ā er

what commands he it, watched I at seat my to



  
 seqa baiu-f tūa-nā er tūa-f hru neb er tā-nā

exalt souls his, rose I for worship his day every, gave I

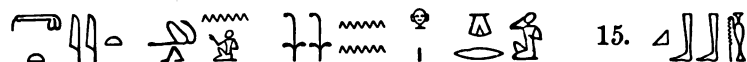

  
 āb-ā xenti 14. t'eṭ-f ān māhi ḥer

heart my to what

says he without hesitating at what



  
 ša - nef xer-ā ṭet-nā metrit (?) ḥna

determined he {with reference to me,} took I uprightness and

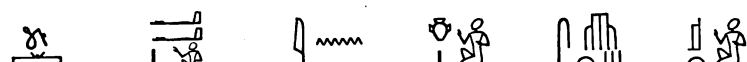

  
 metit peḥ-nā enen ḥer kar-ā 15. qebeb

fairness, arrived I at what was for silence,

refreshing,


  
 ḥesna-uā neb-ā ḥer menx-ā maa - nef


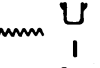
favoured me lord the king my, for beneficence my, saw he that



  
 rut āā-ā ān āb-ā sexenti āst-ā


vigorous were hands my through heart my, advancing seat my

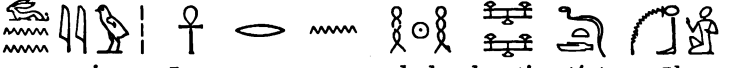
<sup>1</sup> Prisse 


<sup>2</sup> Brugsch, "without astonishment."



 16.   
 āker [?]      ṭa - nef - uā      em      saḥi      en      ka  
*exceedingly, { gave placed } he me in council chamber,      the genius*

  
 en      mer      nutār      ḥenu      en      nebu      Āpu  
*of the superintendent of the prophets of the lords of Āpu*

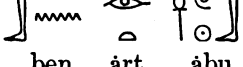
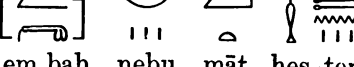
  
 Next-Āmes māḫeru      t'et-f      ā      ānḫiu ḥotepiu ta  
*Next-Āmes triumphant. Says he O ye living ones upon earth*

  
 unniu      ānḫ      er      en      ḥeḥ      ḥentiu t'et      ābu  
*who are living for eternity, enduring for ever priests and*


17.   
 ḫer-ḥebu nu      Āsār      seša      neb      em      nutāru      tetṭu  
*ministrants of Osiris, learned one every in divine traditions*


  
 āq - sen      er      āsa - ā      ua - sen      ḥer - ef  
*enter they into sepulchre my, traverse they through it,*

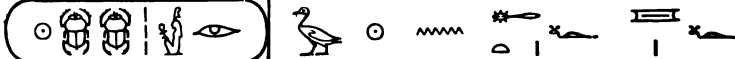
  
 šet - sen      em      uthu - ā      seḫa - sen      ren - ā  
*may pronounce they by tablet my, let proclaim them name my*

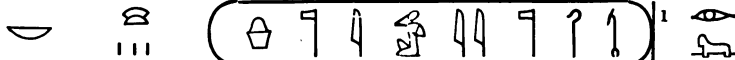

 18.   
 ben      ārt      ābu      em      baḥ      nebu      māt      ḥes-ten  
*not being cessation      in presence of lords of law favour ye*

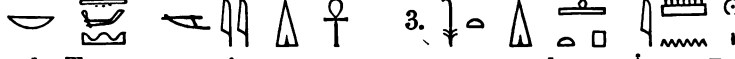


  
 ter Sati Hernub heq māt s-χeper taiu  
 destroyer of Asiatics, } hawk golden, ruler of justice, creator of two earths,

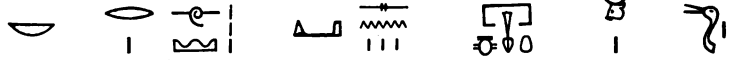
2.   
 suten-net heq petet IX neb taiu  
 king of the north and south, } chief of bows nine, lord of the two earths,


  
 Rā-χeperu-āri-māt se Rā en χat-ef mer-f  
 Rā-χeperu-āri-māt son of the Sun of belly his loving him,

  
 neb χau nutār atf Āi nutār heq Uast Āsār  
 lord of diadems, Divine Father, Ai, god, ruler of Uast, Osiris

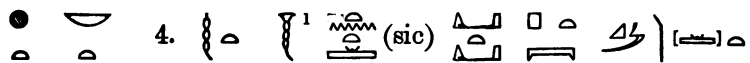
  
 neb Tasert mer-i tā ānχ suten tā hotep Āmen Rā  
 lord of Tasert, beloved, giving life. Royal give oblation. Āmen Rā

  
 neb nest taiu Ptah-Sekri Āsār Un-nefer  
 lord of thrones of the two earths Ptah Socharis Osiris Un-nefer

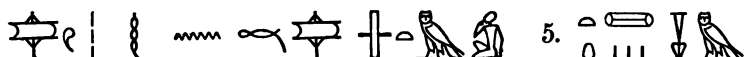
  
 neb Ru-stau tā-sen per-χeru āh āpt  
 lord of Ru-stau may give they sepulchral meals, oxen, ducks,


  
 menχ χa em χet nebt nefer-t ābt χa em  
 linen } thousands of things all good pure, thousands of  
 bandages }

<sup>1</sup> The name and prenomen are erased on the stela.



  
 4. *χ*et nebt    net'emet    beneret    tātā pet    qamat  
*things all    sweet, choice    gifts of heaven products of*



  
 ta    ānen    Hāpi    em tepht - ef    sesenet  
*earth [which] brings Nile from caverns his, breathings*



  
 nefu net'em en    meht    āmt    ta sam  
*breezes delightful of north wind of, the eating of bread, gathering*



  
 renpt    sešep    āatu em    bu nefer em  
*flowers, reception of {food bread} in {place good felicity} from*



  
 ḥotepet    ent    Sexet    Āaru    usten - ā  
*the produce of    Sexet - Āaru.    May I walk*

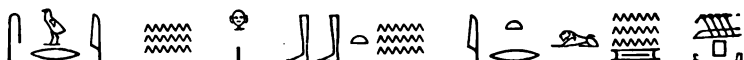

  
 6. ḥer uat    ḥeḥ    emmā    kau    χu    sépsu  
*over the road eternal among genii, the spirits, the noble ones,*



  
 ārt    χeperu    er    mer - ref    em    šesu    en  
*making transformations at pleasure among the servants of*


  
 7. Un-nefer āq per - t    em χar-neter    ān    χenrá  
*Un-nefer, going in coming out from χar-neter : may not be turned back*


<sup>1</sup> Lepsius .


  
 ba em mertuf pert em ba anx-i  
 soul [my] at will its coming forth like a soul alive,

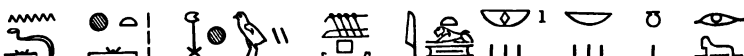
  
 surá mǎu her bebet átru sesép  
 drinking water out of the depth of the stream, receiving

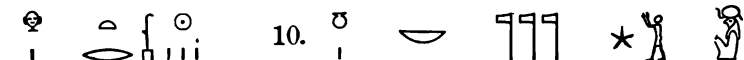
8.   
 sennu en neb heh em pert embah hru neb  
 the cakes of the lord of eternity, coming in the presence day every,

  
 em pautna heb ábot heb VI  
 on festival of the new moon, festival of the month, { festival of the 6th day,

  
 ent smat ent heb Uaka Tahutit  
 of half month, of festival of Uaka, Thoth,

  
 pert { Ames Utat } pert Sopet rekh ur rekh  
 appearance of Ames, rising of Sothis, heat great, heat


  
 net' xet xau sesép átru nebu nu Ásar  
 small, things of the altars, the receiving of { Nile water } all of Osiris  
 (festivals)

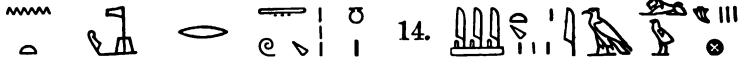
  
 hotep trau nu neb nutáru tǎu Rā  
 at beginning of the seasons } of the lord of the gods. Adoration [tc] Rā


<sup>1</sup> See the extract from the stèle of Next-Ames in the Berlin Museum. Brugsch, *Kalendarische Inschriften*, Abth. II, p. 238.

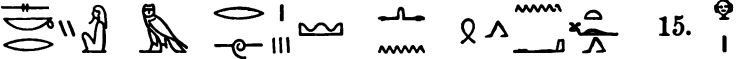




  
 em      āatu      ent      Unnefer      t'a - f      māχent  
 in      bread      of      Unnefer,      goes along he      the boat


  
 ent χarneter er      taiu nu      14.      Sexet - Aaru  
 of χarneter to      lands of      Sexet-Aaru,

  
 āp - f      uat      ssen - f      mātennu      ses - f  
 opens up he the roads,      opens he the ways,      follows he


  
 Sekari      em      Ru-stau      ān      šenātuf      15.      her  
 Socharis      in      Rustau      not turned back (is) he      at

  
 sba      en      Tūat      baḥ      ām      em      ārp  
 the door      of the      Tuat      taking his fill there of wine and

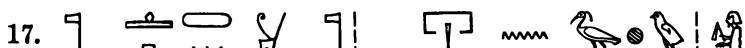
  
 ārtet      sesēp      mat'et      urḥu      stem  
 milk,      receiving      ointment,      unguent,      stibium,


  
 net'em āb      ḥebs      16.      menχ      en      ka      en  
 rejoicing heart,      clothing,      linen bandages, to the ka of the


  
 mer      ut'a      en      nutāru      nebu      em  
 superintendent of double store-house of the gods all      in


  
 Ta - kāhti Ames χenti nutār hen hetep en Ames  
*Takāhti (and) Ames of χenti prophet first of Ames and*


  
 Ast em Apu Next-Ames māχeru taṭa  
*Isis in Apu: Next-Ames triumphant (who) gives*

17.   
 nutār hetepet en nutāru perχeru en χu  
*divine oblations to the gods, sepulchral meals to the spirits*

  
 her hetep ānχ ut'a snab suten net Rā-χeperu-āri-māt  
*in the presence of } A. U. S. { king of the north and south } Rā-χeperu-āri-māt*

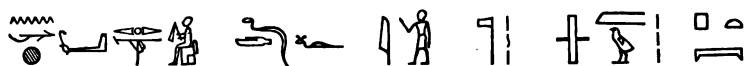
  
 ānχ ut'a snab taṭtut-f suah-f mā pet renpe-f  
*A. U. S. establishes he, makes increase he like heaven, renews he*

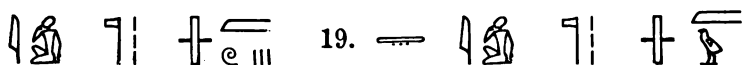
  
 mā entet Ames neheh snab - f en  
*like Ames, praying (for) health his of*


  
 heh em renpit en nutāru nebu suten reχ mā mer-f  
*millions of years to the gods all suten-reχ, actual beloved by him*

<sup>1</sup> Inversions of this kind are common. See Renouf, "Zeitschrift," 1877, p. 101.

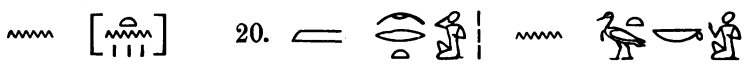
<sup>2</sup> *Ein wirklicher Verwandter.* (Brugsch, Diet., p. 531.)


  
 Next - Ames      t'et - f      à      nutāru      āmu      pet  
*Next - Ames.      Says he:      Hail gods      who are in heaven,*

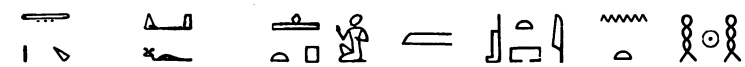
  
 à      nutāru      āmu      ta      à      nutāru      -āmu  
*Hail gods who are on      earth,      Hail gods who are in*


  
 Tūāt      xenniu      Rā      staiu      nutār      nefer  
*the Tūāt      transporting      Rā,      conveying      god      good*

  
 er      χut      Āment      ent      pet      sārū      t'etū      à  
*to horizon      western of heaven,      bringing      words      my*

  
 en      ten      em      spertu      en      basket  
*to      you      like      prayers      of      servant*

  
 en      neb-f      hesiu - à      nuk      hesi      en      āti      hetep  
*to lord his, favouring me, I am agreeable to the sovereign king*

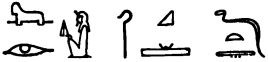

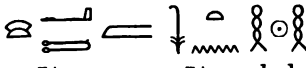
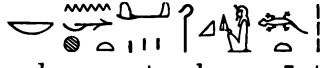
  
 ta      ta-f      hotep - à      em      āst - à      ent      heh  
*upon earth, may he grant that may rest I in seat my of eternity,*

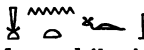
  
 χnum-à .....  
*may join I .....*

## II.

STELE OF THOTHMES, PRESIDENT OF THE GATE-KEEPERS  
IN MEMPHIS.




























The sepulchral tablet from which the following text<sup>1</sup> is taken bears the number 155 in the British Museum collection. The top of the tablet is rounded; the figures are coloured red, the background of the stele is black, and the hieroglyphs are blue. Dr. Birch considers that the tablet belongs to the XVIIIth dynasty. It consists of a rectangular piece of soft calcareous stone, 3 ft. 11½ in. long, 2 ft. 3 in. wide, and 5¼ in. thick; the top has been rounded to the depth of one inch, and the square corners behind still remain. The beginnings and endings of a few of the lines are broken away, and there are a few abrasions on the surface of the tablet. The scene at the top of the tablet represents adorations to Osiris, who is seated on a throne facing to the right, wearing the *atf* crown. In his left hand he holds the symbol of power ? *heh*, and in his right the whip *χu*. His name and titles are given before and behind him, in four lines of hieroglyphics, which read:—










- |   |  |
|---|--|
| <p>1. <br/> <i>Āsār heq t'et</i><br/> <i>Osiris, ruler eternal,</i></p>              | <p>2. <br/> <i>neb Āukart</i><br/> <i>lord of Āukart</i></p>                            |
| <p>3. <br/> <i>χātu em sūten heh</i><br/> <i>diademed as king of eternity,</i></p> | <p>4. <br/> <i>neb next heq āxt</i><br/> <i>lord of might, ruler of millions.</i></p> |




Behind Osiris stands his sister Isis  *sent-f* *Āst*, raising her right hand to the shoulder, while her left is placed by the arm of the god. She wears a throne upon her head. Before the gods stands a table, *χau*, laden with oval

<sup>1</sup> A copy of the tablet has been lithographed by Sharpe in his "Egyptian Inscriptions," Vol. I, pl. 105.

and circular cakes of bread, a bunch of lotus flowers and buds, a goose, the head and haunch of a calf or ox, and some fruit. Beneath the table are two vessels, each entwined with a lotus flower. Above the table are seven lines of hieroglyphics, which read:—

5.     6.       
t'et an Asâr her sauti en sba em  
*Said by Osiris presiding over the guardians of the gate in*
7.     8.      
Men-Nefer Tahuti-mes māxeru t'et - ef  
*Memphis, Thothmes, triumphant. Says he*
9.     10.      
entek Rā xeper t'es - f ruuâ - f  
*Thou art Rā creating himself, traverses he*
11.    
ta neb  
*earth all.*

Before the table stands Thothmes, wearing his hair plaited. Upon his head is a cone,<sup>1</sup> and he is dressed in a garment reaching to his ankles. Both hands are raised in adoration to Osiris. Behind him stands "his sister, lady of the house of the altar." 12.            <

To the left of the tablet at the bottom is a small square vignette, in which is portrayed a scene of family worship. Seated upon a chair is  *sab t'i*, "councillor T'i," wearing a cone, and holding a lotus flower in his left hand. By his side is seated  "his sister, lady of the house of Amen," also wearing a cone. She has taken hold of his right arm with her right hand. In front of the deceased stands  "his son Next," holding and offering in his upraised hands a cone.

The inscription states that the deceased Thothmes was "president of the guardians of the gate in Memphis"; and it is interesting as mentioning the names of three of the pylons in Abydos: Hapt-neb-es, Aâu-her-neb-es, and Uben-Râ-maa-es. The Egyptians, in common with other nations, gave names to the gates and doors of their cities and temples. See Mariette, "Abydos," Vol. I, p. 13, where the names of the doors of a series of rooms are given.

### *Translation.*

1. May Horus of the double horizon, Un-Nefer Ptah Socharis Osiris the eternal ruler, give a royal oblation; may they give glory, power and good name as triumphant to the *ka* of
2. the president of the guardians of the gate in Memphis. Grant thou that I may sit in Heliopolis joining thy servants the priests and prophets. May white bread be
3. furnished to thee, may thy pure hands be in the hall of gold, placing thyself upon thy belly before the lords of eternity Tmu and Sapu, the spirits of Heliopolis,
4. who listen during thy prayers; let devotion be ordered for thee, may the Ammahet open its gates to thee, may the doors greet thee,
5. may thy name be established from mouth to mouth among all the gods, may they proclaim thy glories before Shu

6. in the horizon, of the *ka* of Thothmes, the president of the guardians. Mayest thou tread in the hall of Nut, mayest thou traverse the hall of Seb,
7. mayest thou be saluted in the hall of Māt by things from behind thee, may there be said to thee in the presence of the spirits of Heliopolis, O coming in peace, O triumphant one! Thy life comes
8. to thee as one being upon earth in following "Ptah of the beautiful face," thou the *ka* of Thothmes, the president of the guardians. May the priests, possessors of persea trees, come to thee at the staircase with
9. garlands in the first month of summer, at the end of the month when the ut'at is
10. full. Thou art invoked in Heliopolis, answer thou in Ru-stau on the third day of the third month of summer. Thou sailest thy soul [with thee to] Abydos. May he have a broad seat in the
11. bark, may he follow the god to the territory of Pekua in the festival of Uaka and the festival of
12. Thoth. Let the festival of Hekar of his lord be made for him at the appearance of
13. Āp-uat, may he praise Rā when he rises and turns his radiance to the three pylons which are in
14. Abydos: Hapt-neb-es,<sup>1</sup> Āāu-her-neb-es,<sup>2</sup> and Uben-Rā-maa-es.<sup>3</sup>
15. Let sacred visits be made to thee and sacrificial cakes daily. He is invoked
16. at the altar in Aat-tes-tes on the birthday of Isis, and when he goes there on the holiday
17. of Socharis, the day of placing the sacred boat upon the stocks,<sup>4</sup> he the *ka* of Thothmes triumphant.

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<sup>1</sup> "She who conceals her lord."








<sup>2</sup> "She whose two arms are towards her lord."








<sup>3</sup> The sun-god rises to see her."








<sup>4</sup> See Book of the Dead, ch. i, 10: "I am the high priest who places the boat upon the stocks."










1.         
 suten ta hotep Her χuti Un-nefer  
*Royal give oblation Horus of double horizon, Un-nefer,*








        
 Ptaħ Sekar Āsār heq t'eṭ ṭā - sen χu  
*Ptah Socharis Osiris, ruler eternal, may give they glory*








        
 ḥnā usr ren - ā nefer em māχeru en  
*and power, name good as triumphant to the*










  2.       
 ka en her sauti en sba em  
*genius of the president of the guardians of the gate in*

        
 Men-nefer Tahuti-mes āri - k ḥems-ā em  
*Memphis Thothmes. Do thou (that) sit I*

        
 χen - ā Ānnu χenemes - nek āb  
*within Heliopolis associating (?) for thee priests,*

     3.    
 nutār - ḥen usentu - nek ta ḥat'  
*prophets, let there be furnished to thee bread white*





        
 āā - k āb em usext ent smu ṭā - k - tu  
*hands thy pure in the hall of gold placed*

























4.







  
 baiu      Ānnu           t̄a - u      sk̄erā           em      speru-k      k  
*the spirits of Heliopolis      who give silence      during prayers thy,*

 \*    
 sbau - s  
*gates its,*

   [o]  [ ]   
 ušetu - k  
*may { await greet } [thee]*

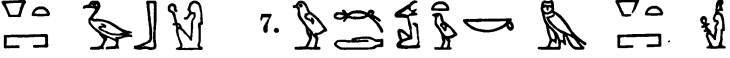
5.      
 urit  
*the doors, may*

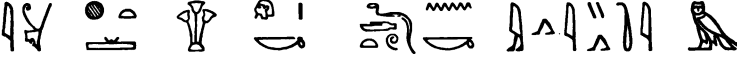

 sexa - sen    
 
 neferu - ek    
 
 em - baḥ    
 
 Shu .....  
*may proclaim they*     *glories thy*     *before*     *Shu* .....


























Tahuti-mes.      senem - k      use<sub>xt</sub>      en      Nut      t'ai - k  
*Thothmes, mayest tread thou the hall of Nut,      may traverse*

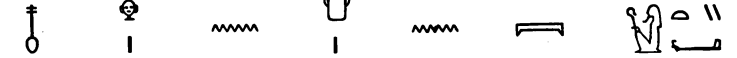
<sup>1</sup> The tablet is broken here, but these appear to be the characters.

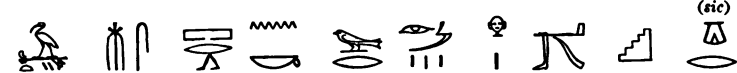
  
 usext Seb, usextu - k em usext māt  
 the hall of Seb, may be saluted thou in the hall of Māt


  
 ân xet ha - k t'ettu-nek i - ta em  
 by things behind thee, let be said to thee "coming in

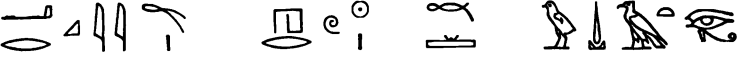
  
 hotep māxeru - k xer baiu Ānnu peh  
 peace triumphant thou "in presence of the" spirits of Heliopolis, arrives







  
 āhā - k em un htep ta her ses Ptaḥ  
 life thy as one being upon earth in following of "Ptah

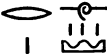






  
 nefer hra en ka en her sauti  
 of the beautiful face, } to the qa of president of the guardians,


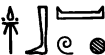



  
 Tahuti-mes per nek ur - mau her āb xet xer  
 Thothmes. May come to thee the priests at the staircase with







  
 ānχ nebu āst em āboṭ i pert  
 garlands, lords { of the persea tree } in the month 1 { of summer (ṭwḥ)

  
 ārkī hru meh ut'at  
 at the end of the month, the day (when) is full the ut'at




 10. 

  
*em Annu nāsektu uṣebu - k em*  
*in Heliopolis, invoked art thou answer thou in*







  
*Ru-stau em āboṭ pert hru χentu - k*  
*Rustau, in month 3 { of summer } [day] three, sailest thou*





  
*ba ..... Abtu useχ - nef āst em*  
*soul ..... Abydos, may be broad to him a seat in*

11. 




  
*nešemet šesef nutār er u Pequa*  
*the bark follows he the god to the territory of Pekua*








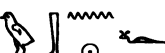


 12.   
*em heb Uaka heb Tahutit*  
*in the festival of Uaka, festival of Thoth,*





  
*áu āri - nef hekar en neb - f*  
*let there be made to him festival of Hekar of lord his,*

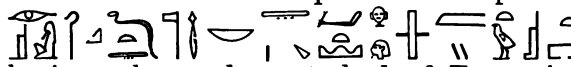



 13. 

  
*pert Āpuat tūa - nef Rā χeft uben - f*  
*appearance of Āpuat, praises he Rā when { shines } he,*

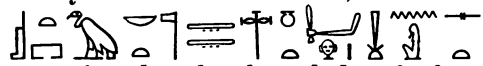


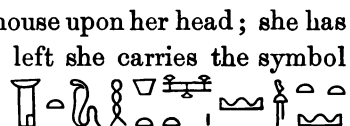

III.

STELE OF REMĀ, OF THE EIGHTEENTH DYNASTY.<sup>1</sup>

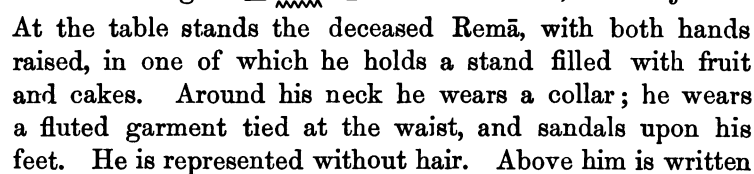
This tablet is divided into three parts. In the first is Osiris wearing the *atf* crown, and seated upon a stool. He holds in his hands two sceptres and a whip. Above is written

 "Osiris, everlasting ruler, god great, lord of Tasert in front of the seat." Behind him stands Isis, wearing a throne upon her head; she has her right hand lifted, and holds in the other the symbol of life. Above, and in front of her, is written

 "Isis, mother divine, avenging her brother, lady of the two earths." Behind her stands Nephthys, wearing a house upon her head; she has her right hand raised, and in the left she carries the symbol of life. By her side is written

 "Nephthys, empress of the road of the west." Before Osiris stands a table laden with foods, fruits, and flowers. Above it are the signs  the two *ut'ats*, and a jackal.













At the table stands the deceased Remā, with both hands raised, in one of which he holds a stand filled with fruit and cakes. Around his neck he wears a collar; he wears a fluted garment tied at the waist, and sandals upon his feet. He is represented without hair. Above him is written















 "May he give thee going in and coming out from *char neter* at the burial . . . . . to the *ka* of the chief of the . . . . . Remā triumphant."

Behind Remā stands  "his sisters beloved by him of the seat of his heart,"

<sup>1</sup> A facsimile of this stele is given by Mariette in his "Abydos," Vol. II, pl. 63, and a printed copy of the text in his "Catalogue Générale des Monuments d'Abydos," p. 413.

lady of the house, *Suten χat*." She wears a head-dress of plaited hair, a cone and collar, and she has both hands upraised.

The daughter of the deceased, *Tapu*     is represented standing holding lotus flowers; and behind her, holding a lotus flower in the left hand, and wearing a cone upon her head, stands     (sic)    

"his grand-daughter *Nahi*." In the second part of the tablet *Remā* and his sister, "the lady of the house, *Suten χat*," are represented seated on chairs. *Remā* is holding a lotus flower in his left hand, and his sister is clasping his right arm with both her hands. Before them stands *Remā's* son, *Apīi* or *Āpepi*, offering fire, water, and the usual offerings. He wears a panther's skin. By his side are three lines of hieroglyphs, which read                

The two males, Åpepi and Rāmes, wear neither hair nor head-dress, but the females all wear head-dresses and cones.

The lower part of the tablet is filled up by nineteen lines of hieroglyphs, containing an invocation to Osiris. In the right hand corner is a vignette representing Remā kneeling in adoration, with both hands upraised. The inscription is really a hymn to Osiris, and all we gather from it about the deceased personally is, that he was "president or chief of the unguent preparations of the double white house of the lord of the two earths," and "chief of the royal wig of the good god." In all these sepulchral stelæ the deceased is made to pray principally for things material. The comforts of the body in the nether world are thought much of, and the gods are therefore entreated to grant them to the *ka*<sup>1</sup> of the deceased. The translation of the stele of Remā is as follows:—

1. Adoration of Osiris. Hail to thee Osiris, the firstborn of Seb, the eldest god of
2. five<sup>2</sup> coming forth from Nut, the senior, the eldest son of his father Rā, the father of fathers,
3. in submission to him, everlasting ruler, lord of eternity, one throughout his changes, the prevailer with might coming forth
4. from the womb. He unites the white and red crown, and joins the uræi on his head, he, the one of exalted attributes;
5. his name is unknown, numerous are his names in towns and countries. Rā rises,
6. in the place of his heart<sup>3</sup> he setteth, and one seeth his glories. Hail to thee O magnified and
7. extolled in thy name "Great of Strength." O son, O great one coming out of his cavern,

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<sup>1</sup> See Birch, "Trans. Soc. Bib. Arch.," Vol. VIII, p. 149, and Renouf, *ibid.*, Vol. VI, p. 494; Maspero, *ibid.*, Vol. VII, p. 6, and "Revue Scientifique," March, 1879, p. 816.









<sup>2</sup> The five gods were Horus, Osiris, Isis, Nephthys, and Set.

<sup>3</sup> Lit., "in the heaven of his heart."



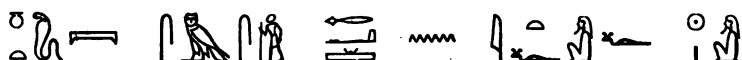
8. there is not a god who has done what he has done, he, the lord of life, living in his attributes. Nothing is made living without
9. him, the lord of life, vigorous in revolving, Osiris in Abydos, lord of Tattu, ruler
10. of Amenti, the lofty plumed. He reaches the zenith, the two dawn goddesses who are before him
11. and the venerable souls who are in the *tuat* adore this form of the lords of Abydos. Rā hath created
12. his glories, Shu hath put his terror in the hearts of men,
13. gods, the departed, and the damned. Saith the chief of the *sekanenu* of the double white house of the lord of the two earths,<sup>1</sup> the chief of the royal wig
14. of the good god; saith Remā triumphant, I have come to thee, lord of Tasert Osiris, ruler of Abydos.
15. I was law abiding and doing right when upon earth, I was free from faults. Grant thou splendour
16. in heaven and power upon earth. May I triumph like
17. the lords of the Tuat, may my soul come forth to direct its path,
18. in the place of its desire. May I be
19. like the gods who are in thy train, I the *ka* of Osiris, Rema triumphant.

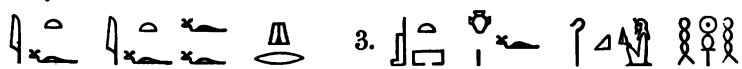
1. \*          
 tūau Āsār ānet' her-k Āsār se pu  
*Adoration of Osiris, Hail to thee Osiris son the*


      2.     
 hetep en seb ur nutār v per em  
*first of Seb, eldest god of five coming from*

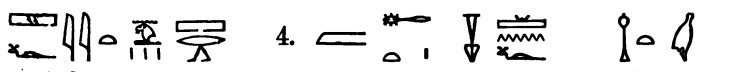
<sup>1</sup> Versteher der Salbenbereitungen des weissen Hauses des Landesherrn. Brugsch Dict., p. 1144.

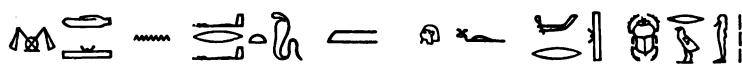
<sup>2</sup> The plate in "Abydos," II, 63, has .


  
 Nut            samsu            aa            en            atf - f            Ra  
*Nut,            eldest            senior            of            father his            Ra*


  
 atf            atfiu            xer            ast            ab-f            heq            heh  
*father of fathers, under the place of face, his ruler everlasting,*

  
 neb            t'et            ua            her            sepuf            sexem  
*lord of eternity, one throughout changes his, prevailing with*


  
 sefit            per            em            xat            sam-nef            hat'  
*might coming forth from the womb. Unites he the white crown*


  
 temt            en            arat            em            hetep-f            ser            xeperu  
*joins            the uraei            on head his, exalted of attributes.*


  
 an            rex            ren - f            ast            rennu  
*Not            known            name his,            numerous            the names*

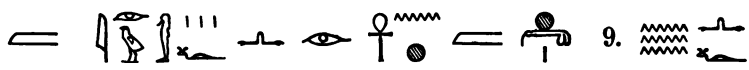
  
 em            nut            setu            uben            Ra            em            pet  
*in towns and countries: rises            Ra            in heaven*

  
 en            ab-f            hotep-f            maa            - f            neferu            anet'  
*of heart his, setteth he and            sees one            glories.            Hail*

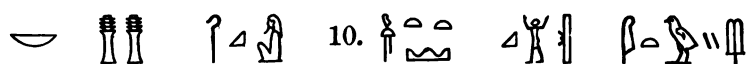
  
 her-k urṭā āā - ta em ren - k en  
*to the magnified, extolled in name thy*


  
 āā séfit se ur per em tepḥt- f  
*"great of strength" son great, coming out from cavern his.*

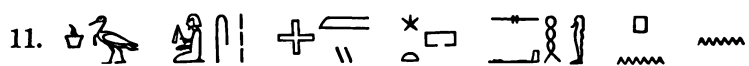
8.   
 ân nutāru āri ār- nef neb ānχ ānχtu  
*Not a god has done (what) he has done, lord of life, living*

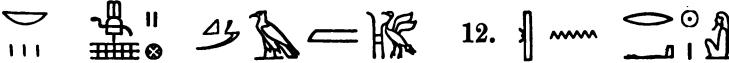
  
 em āru - f ân āri ānχ em χem - ef  
*in attributes his, nought is made living without him,*


  
 neb āhā ruṭ rerit Āsār āmi Ābtu  
*lord of life, vigorous in revolving, Osiris in Abydos*

  
 neb Tattu heq Āmenti qa suti  
*lord of Tattu, ruler of Amenti: exalted of plumes:*

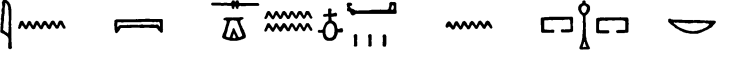
  
 peḥ-nef ḥert sens en ūat'ti em ḥat- f  
*reaches he the zenith, adore the two dawn goddesses before him,*

11.   
 ba sépsu āmi tūat sāhu pen en  
*souls venerable in the tūat form this of*

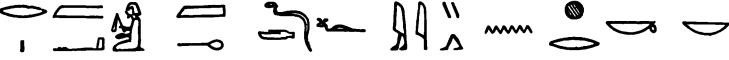

  
 nebu Abtu qamam en Rā
   
*lords of Abydos, (whom) hath created Rā*


  
 neferu-f ertā en Shu sentu - f em
   
*glories his: has given Shu terror his in the*



  
 āb ret 13. nutāru xu mitu t'et
   
*heart of men, gods, the departed and the damned Saith*

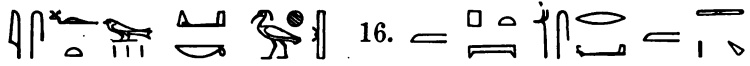

  
 ān her sekanenu en pa-hat' neb
   
*the chief of the sekanenu of the double white house of lord of*

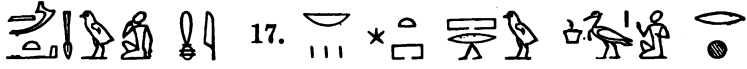

  
 taiu mer nammes suten 14. en nutār nefer
   
*two earths, chief of the wig royal of god good,*

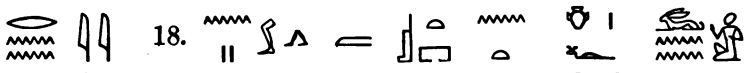

  
 Remā māxeru t'et-f i-na en xer-ek neb
   
*Remā triumphant: says he Come have I to the lord of*

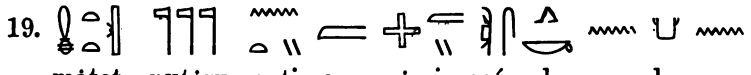

  
 Tasert Āsar heq Abtu 15. nuk mātu
   
*Tasert, Osiris ruler of Abydos. I was law abiding*


  
 āua hetep ta ār māt su em
   
*being upon earth, doing right, free from*


  
 16. *aseft tāk xu em pet user em ta*  
*faults, grant thou splendour in heaven power on earth.*


  
 17. *māxeru - ā mā nebu tūat peru ba - ā rex*  
*May triumph I like lords of Tūat, may come forth soul my*


  
 18. *er nenini em āst ent āb - f unnā*  
*to drive [make progress] in the place of heart its, may be I*


  
 19. *mātet nutāru enti em āmi sešu - k en ka en*  
*like the gods who (are) in train thy, to the genius of*




  
*Āsār Remā māxeru*  
*Osiris Remā triumphant.*










## IV.









SEPIULCHRAL STELE OF THE ROYAL SCRIBE ĀMES-MES,  
 OTHERWISE CALLED KANRE.<sup>1</sup>





This tablet is preserved in the Museum of the Louvre, and belongs to the reign of Rameses II. It is rounded at the top, and its upper part is occupied by two scenes, the one representing the worship of Osiris, and the other that of ancestors. In the first scene at the top are the signs

<sup>1</sup> A copy of the tablet has been lithographed by Sharpe in his "Egyptian Inscriptions," pl. 97; and a better copy, with a translation, by Pierret in his "*Études Égyptologiques*," 8<sup>me</sup> livraison, p. 135.
















☉,  and ▽, representing the sun's disk, water, and vase respectively. On each side is an *ut'at*  as well as a jackal. Underneath there is a cartouche containing the prenomen, name, and titles of Rameses II. It reads:—

          
 suten net neb taiu Rā-usr-māt-śotep-en-Rā  
*King of the north lord of two Rā-usr-māt-śotep-en-Rā*  
*and south, lands,*

         
 se Rā neb chau meri māt Rā-mes-su Āsār  
*son of the Sun lord of crowns, Rameses loving law, Osiris*

     
 xent-Āmenti neb Ābtu meri  
*xent-Āmenti lord of Abydos beloved of.*

Below this Osiris, holding a sceptre in the right hand and a whip in the left, is seated upon a stool. Behind him stands "Horus the son of Isis," wearing the double crown. His right hand is raised, and in his left he carries a roll. Behind Horus stands Isis, "the lady of heaven," wearing a throne upon her head, and Nephthys, wearing a house. On a slab behind Nephthys stands "Ptah as king of the double earth"

extended, and he offers incense and water to the deceased Ames-mes, who is seated on a chair holding a lotus flower in his left hand. Before him is a slab containing sacrificial offerings.

Behind Ames-mes is seated his mother Ānenīt, his father, and five other relatives, all seated on chairs, holding a lotus flower in their left hands.<sup>1</sup> The deceased Ames-mes was a royal scribe, and member of the privy council of his king. He was the son of Ānenīt, "the sistrum bearer of Isis," and he takes great care to inform us that he was an actual scribe, and not a man who called himself one. He apparently had the charge of the accounts of the chapels, he was the reckoner of the labours performed there, and also the superintendent of the work wrought by the priestesses of Neith. The translation of the tablet is as follows:—

1. Ames-mes, triumphant, surnamed Kanre, royal scribe, president of the mysteries of heaven and earth and hell, maker of all divine types, actual scribe of the seat of justice, son of Ānenīt, triumphant, the sistrum bearer of Isis.
2. . . . . eternity is thy brother and sister, thy uncle is everlastingness; they furnish winds to thy nose, inspiring thy throat with life. May thy hand be fortunate with sacrifices and provisions every day without ceasing.
3. O Ames-mes, triumphant, surnamed Kanre, royal scribe in the southern and northern chapels, computer of the labours, superintendent of the things which are done in the two chapels under the direction of the priestesses of Neith. O my lord,
4. traversing eternity, enduring for ever, Osiris, χent-Āmenti, Horus triumphant, lord of eternity, everlasting ruler, eldest son whom Seb hath engendered, first born of the womb of Nut, lord of Tattu, ruler of Abydos,

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



<sup>1</sup> I am indebted to the amiable courtesy of Monsieur P. Pierret for a correct copy of certain parts of the inscription contained in the first scene, which it was impossible to make out from that given by Sharpe.

5. sovereign lord, supreme chief of Ākarti, lord of diadems, great of terrors, exalted Ram dwelling in Naret, the powerful king, relying upon justice, greater than his father, more powerful than his mother, the lord of that which
6. becometh through him, greatest of the great above his brethren, son of the white crown, born of the red crown, lord of lords, king of kings, chief supreme, god of gods, the two lands have been given to thee by the hand of the father Tmu.
7. Thou hast law established before thy face, let me rejoice in the law and its glories. It is Thoth who gives it to its possessor, he proclaimed it by the proclamations of his mouth, those who are . . . . .
8. among gods and men, thou makest their seat in *ḫar-neter*, those who come towards thee arriving at the landing place by millions of millions greet thee, those who are in the womb are upon their face towards thee.
9. Mayest thou have no stoppage in the land of inundation, they come to thee altogether, the great like the small come to thee there, the living ones upon earth approach thee altogether,
10. thou art their lord, there is none other whatever besides thee whom they can enumerate. With reference to the going up or the coming down throughout the duration of time, thy majesty, like *Rā*, is the dawn of day.
11. Those that exist, and those who are not yet, follow thee, O royal scribe, interpreter of the lord of the two earths, president of the secret in the temple of Neith, made of
12. flesh (*i.e.*, born) of *Ta-ānḫ*<sup>1</sup> at Sais, *Āmes-mes* triumphant, surnamed *Kanre*, son of *Ānenit* triumphant, sistrum bearer of *Isis*. May *Osiris* give a royal oblation, may he give pleasant breezes of the north wind to the *ka* of the royal *Āmes-mes* triumphant, president of the secret in the seat of law.











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<sup>1</sup> The text here is obscure; M. Pierret renders it by "*fait en chair (nê) à Ta-anḫ*," which rendering I have borrowed.













1.            
 suten ân her ssta en pet ta tūat











*Royal scribe, president of the mysteries of heaven, earth and hell:*

           
 mes semu nutāru nebu ân mā en āst  
*fabricating types divine all, scribe actual of the seat of*

           
 māt Ames-mes māxeru t'et- nef Kanre  
*justice, Ames-mes triumphant, called Kanre,*

           
 māxeru mes en āhi en Āst Ānenīt  
*triumphant, born of the sistrum bearer of Isis, Ānenīt*



           
 māxeru .... sensen-k heh xenemes - k  
*triumphant. .... brother and sister thy (is) eternity, uncle thy*


           
 teta hu-sen nefu er fent-k šeserk  
*(is) everlastingness, furnish they winds to nose thy inspiring (with)*

<sup>1</sup> Compare the German "wirklich" prefixed to titles of honour, e.g., "wirkliche Geheimrath."

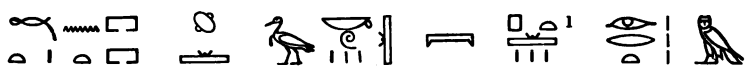
<sup>2</sup> There is evidently a mistake here.

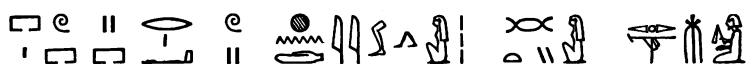
<sup>3</sup> Read    .

<sup>4</sup> If   is a noun here, a verb has been omitted before it.



  
 ānχ hai - k nefer ā-k hotepu t'efau
   
*life throat thy, good be hand thy (with) sacrifices and provisions*

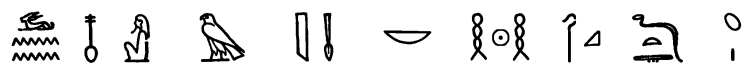

  
 hru neb an abu suten an em resenet
   
*day every without ceasing, royal scribe in the southern and*



  
 mehenet hesb bekau her [yet] aritu em
   
*northern } computer of the labours {superintendent} which are made in*
  
*chapels, } of things }*



  
 pau re - āāu xentiu Nit Ames-mes
   
*chapels two under direction of the priestesses of Neith, Ames-mes,*

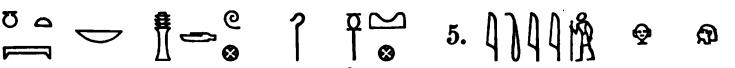

  
 māxeru t'et-nef Kanre māxeru ā neb - ā
   
*triumphant, called Kanre, triumphant. O lord my*



  
 mest heh untet en t'et Asar xent Amenti
   
*traversing eternity being for ever Osiris xent-Amenti*


  
 Un-nefer Her māxeru neb heh heq teta se
   
*Un-nefer, Horus triumphant, lord of eternity, ruler everlasting, son*

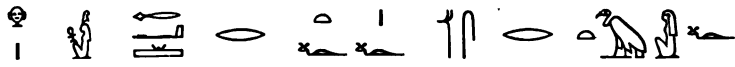
<sup>1</sup> Lisez  (things), Pierret.



  
 semsu                      utet                      en                      Seb                      hetep en                      xat
   
 eldest                      engendered                      by                      Seb,                      first of the womb of

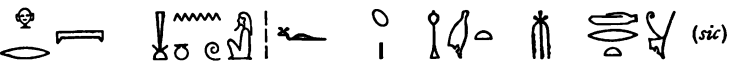

  
 Nut    neb    Tattu    heq    Abtu                      ati                      her hetep
   
 Nut, lord of Tattu, ruler of Abydos, sovereign lord, { <sup>supreme</sup> chief of


  
 Akarti    neb                      fau                      aa                      neru                      ba
   
 Akarti, lord of diadems, great of terrors,                      ram


  
 ser                      xenti                      Naret                      suten                      en                      nutra                      heri
   
 exalted, dwelling in Naret, king                      powerful                      relying

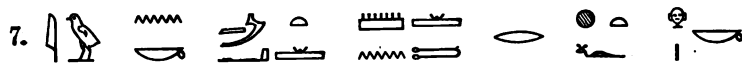

  
 her    mat                      aa                      er                      tf - f                      usr                      er                      mut - f
   
 upon justice, greater than father his, more powerful than mother his,

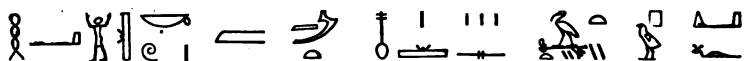

  
 neb                      en                      xeper                      am - f                      ur                      uru
   
 lord of that which                      becometh through him,                      great of the great



  
 her                      sennu - f                      se                      hat'                      mes                      tert
   
 above                      brethren, his son of white crown, born of the red crown

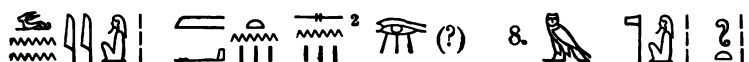

  
 neb                      nebu                      heq                      hequ                      ati                      nutar                      nutaru
   
 lord of lords,                      king of kings, chief supreme, god of gods,


  
 ertā entu nek taiu em-bah ā tf - k Tmu  
*have been given to thee two lands by the hand of father thy Tmu,*

7.   
 au nek māṭ men-ta er χeft her-k  
*there is to thee law established before face thy,*

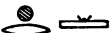
  
 hā -kua em māṭ neferu- s Tahuti pu tā- f  
*let rejoice me in law (and) glories its, Thoth it is gives he*

  
 su en neb- s sꜣutu - f em χu re- f  
*it to lord its, proclaimed he [it] by the proclamations of mouth his*


  
 unniu ..... em nutāru ret  
*those who are ..... among gods and men,*

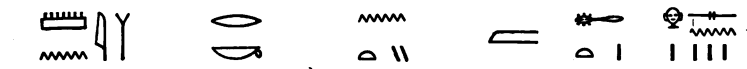
  
 āri - k āst - sen χent χar-neter senāmḥu - sen  
*makest thou seat their in the nether world, greet they*


<sup>1</sup> This refers to the Ritual addresses made to the dead, and which were all supposed to proceed from Thoth.


<sup>2</sup> This passage is evidently corrupt. Pierret reads  which makes the passage no easier.


<sup>3</sup> Read .

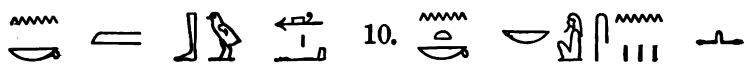
  
 en ka - k enti iu em heh en heh pehu  
*genius thy, these who come by millions of millions arriving*

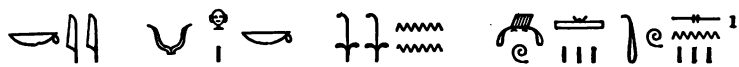
  
 menâ rek enti em xat her-sen  
*at the landing place } towards thee, those who are { in the womb [upon] } face their*

  
 her-k ân xeper âsq em ta  
*towards thee, not let there be stoppage in the land of*

  
 merâ set mâku - nek tem uru mâ  
*inundation, they are coming to thee entirely great like*










  
 ketet - sen nek âm ânchu htep ta sper sen  
*young their to thee there, living ones upon earth, approach they*

  
 nek em bu uâ entek neb - sen ân  
*to thee in place one, thou art lord their not*

  
 ki âp-her-ek enen ââutu - sen  
*other beside thee entirely, enumerated they*










<sup>1</sup> See also Sharpe, I, 1, 5; I, 1, 7; I, 10, 11.











suten tā hotep Āsār tā-f nefu net'em en

*Royal give oblation Osiris, may give he winds pleasant of the*

meht en ka en suten ān her ssta

*north wind to the genius of royal scribe president of the mysteries*

em āst māt Āmes-mes māxeru

*in the seat of justice Ames-mes triumphant.*











